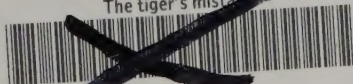


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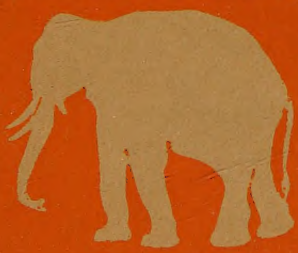


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THE TIGER'S MISTAKE

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KING PENGUIN—A LEGEND OF THE SOUTH SEAS

THE MACMILLAN COMPANY



Rimau fell into the river.

THE
TIGER'S MISTAKE

Tales of Malay Magic

BY
WALTER SKEAT

Illustrations by
F. H. TOWNSEND

Introduction by
MARGERY QUIGLEY

NEW YORK
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1929

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INTRODUCTION

TALES OF TAILS

Years ago a young English explorer, Walter Skeat, sat beside the evening fires with old native story tellers. The Malay jungles were at their backs. In these deep jungles behind the rice fields the tigers and the elephants each have kingdoms of their own. There they are happy and gentle and well-behaved. It is only when the tigers and the elephants come down to the huts and the fields of man that they become wild and dangerous. Then the tigers sometimes make mistakes. At least that is what the old story tellers who told these tales believe.

These stories are word for word just as they were told to the young Englishman who had gone on an expedition to

the Malay peninsula to study the animals and the plants and the people there. The Englishman wrote the tales down by the light of the fires outside the native huts. He brought the stories back to England and had them printed in a book called *Fables and Folk-tales from an Eastern Forest*.

I found the book one rainy day when I was working in a little, out-of-the-way public library. It was storming hard and no boys and girls were coming into the library, so I decided to straighten up the fairy-tale shelves. Down on a bottom shelf off in a corner was an old, dark brown book with no word on its cover to tell what it was. It looked as if it might have been an old school book which had strayed far away from its proper place.

I mailed my find off to the publishers and here it is.

M. Q.



THE MOUSE-DEER'S SHIPWRECK

“COME,” said the Mouse-deer to the Stump-tailed Heron, “come and sail with me to Java.” So they set sail, and Friend Mouse-deer held the tiller and Friend Heron spread the sail. And the wind blew from the north. Soon, however, Friend Mouse-deer got drowsy, and let the boat fall out of the wind.

At this Friend Heron said, “Why does the boat fall off? How is your helm, Friend Mouse-deer?”

“I was only taking a few winks,” said he.

“Bring her up to the wind again,” said the Heron.

And the Mouse-deer replied, "All right. I'm 'on the spot,' " said he.

Presently, however, he dozed again, and the Heron exclaimed, "Oh, if that's to be it, you may die and be done with. I'll peck a hole in this boat of ours and you'll go to the bottom."

But the Mouse-deer said "*Please* don't, I'm *such* a bad hand at swimming." So they sailed on. And the Mouse-deer dozed a third time. At this the Heron could contain himself no longer, and said, "Confound you, Friend Mouse-deer, for sleeping at the helm." And, losing his temper, he pecked a hole in the boat, and the boat let in the water and Friend Heron flew away. But the Mouse-deer swam struggling with his feet in the midst of the sea.

Presently there came up a young Shark

who exclaimed, "I'll have a meal off you this time at all events."

But the Mouse-deer answered, "What, Friend Shark, you'll make a meal off *me*? Why, in place of the little flesh I've got, if you'll carry me ashore, I'll teach you some excellent magic which will save you from ever having to hunt for your food again."

To this the Shark replied, "Agreed. If you'll teach me your 'excellent magic' I'll carry you ashore." So the Mouse-deer got upon Friend Shark's back, and was carried straight ashore.

And on their arrival the Mouse-deer said, "Wait here a bit, while I go and get the herbs for the magic potion." And going ashore he hunted up a rattan, or cone, creeper and took it back with him and said, "Now I'll give you the herbs

I spoke of," and bound it fast to Friend Shark's tail.

And presently the Shark said, "Why have you made the line fast to my tail?"

But the Mouse-deer replied, "Keep quite quiet till I have tied you up properly, and then I'll give you the herbs." But presently he dragged the Shark up onto the dry beach, and made butcher's meat of him.

Just then, however, a Tiger came up, exclaiming, "Here's really a good meal for Me, for once in a way!"

To this, however, the Mouse-deer replied, "What is the use of eating *me*, when there's already plenty of butcher's meat and to spare?"

"Very well, I'll share it with you," said the Tiger.

The Mouse-deer replied, "You may



He dragged the Shark up onto the beach.

share it with me by all means, if you will only go and get some water to do the cooking." So the Tiger went off to get water and presently came back with it.

"Wash the meat before you roast it," said the Mouse-deer. The Tiger took the meat and washed it in the water. "Go and fetch fire and roast it," said the Mouse-deer. The Tiger fetched fire and came back to do the cooking. And when the meat was done, "Now go and fetch some drinking water," said the Mouse-deer, "and we'll have our meal together." So the Tiger went off again to fetch the drinking water.

But the Mouse-deer in the meantime made off with the Shark's meat and climbed up with it to the top of a she-oak tree. And present the Tiger came back and found both Mouse-deer and meat

missing. At this he exclaimed, "For once in a way, Mr. Mouse-deer, you've fairly cheated Me; if we don't meet again, no matter, but if we do, I'll be the death of you." And here the story ends.

FATHER LIME-STICK AND THE FLOWER-PECKER

OLD Father Lime-stick once limed a tree for birds and caught a Flower-pecker, a small bird about as big as one's thumb. He was just about to kill and eat it when the bird cried out, "O Grandfather, surely you are not going to eat me? Why, flesh, feathers and all, I am no bigger than your thumb!"

"What?" said the old man, "do you expect me then to let you go?"

"Yes," said the bird, "only let me go, and I will fetch you such a talisman as never was—a Bezoar Stone as big as a coconut and worth at least a thousand."

Said the old man, "Do you really mean it?"

"Really, I do," replied the bird. "Just let me go, and I'll bring it to you." Then, on being released, he flew off and perched on a tree, and began to preen his feathers to get rid of the bird lime.

And presently the old man said, "Where has that bird got to? Bird, where is the Bezoar Stone you promised to bring me, the one that was worth at least a thousand?"

"Out on you," was the reply, "this is really *too* ridiculous. Just think of me, with my body as big as your thumb, carrying a Bezoar Stone as big as a coconut! It really is too absurd. Why, have I even got the strength to lift it?" At this the old man held his peace.

"Well," continued the bird, "you will gain nothing by repenting that you set

me free. Only remember in future not to undertake an affair quite out of keeping with your own powers. Neither try to get your arms round a tree too big for your embrace, nor attempt to climb one higher than your strength permits you."



THE KING OF THE TIGERS IS SICK

WHEN the Great King of All the Tigers was sick, the Tiger Crown Prince made obeisance and said, "If my Lord will taste of the flesh of every beast of the field peradventure my Lord may recover." So the Great King commanded the Crown Prince to summon every kind of beast into his presence, and as they appeared the King ate of them. Only the Mouse-deer, who was likewise summoned, refused to appear.

Therefore the great King's wrath was kindled against the Mouse-deer and in the end he too was fain to appear. And when he appeared he was questioned by

the King. "Why did you not attend at the first when we had summoned hither every kind of beast that lives in the field?"

The Mouse-deer replied, "Your slave could not approach your Majesty because of a dream of a certain medicine that would make your Majesty well."

The King replied, "What medicine was this of which you dreamed?"

"Your slave dreamed that the only remedy for your Majesty's sickness was for your Majesty to seize and devour *that which is nearest your Majesty.*"

Immediately on hearing this the Great King of the Tigers seized the Prince of the Tigers and devoured him also. And straightway the King was cured, and the Mouse-deer himself became Crown Prince in turn.



WHO KILLED THE OTTER'S BABIES? (A "CLOCK" STORY)

THE Otter said to the Mouse-deer, "Friend Mouse-deer, will you be so good as to take charge of the children till I come back? I am going down to the river to catch fish, and when I come back I'll share the takings with you.

The Mouse-deer replied, "Very well! go along, and I'll look after the children." So the Otter went down to the river to catch fish.

Here the story of what the Otter did stops, and the story of what happened when the Woodpecker sounded the war gong commences. The Mouse-deer was Chief Dancer of the War Dance, and as



Presently the Otter returned home.

he danced, he trod on the Otter's babies and crushed them flat. Presently the Otter returned home, bringing a string of fish with him. On arriving he saw that his children had been killed, and exclaimed, "How comes it, Friend Mouse-deer, that my babies have died?"

The Mouse-deer replied, "The Woodpecker came and sounded the war gong, and I, being Chief War Dancer, danced; and forgetting about your children I trod upon them and crushed them flat."

On hearing this, the Otter went and made complaint unto King Solomon, prostrating himself and saying, "Your Majesty's most humble slave craves pardon for presuming to address your Majesty, but Friend Mouse-deer has murdered your slave's children, and your slave desires to learn whether he is guilty

or not according to the Law of the Land."

King Solomon replied, saying, "If the Mouse-deer hath done this thing wittingly, assuredly he is guilty of death." Then he summoned the Mouse-deer before him.

And when the Mouse-deer came into the presence of the King, the King inquired of the Otter, "What is your charge against him?"

The Otter replied, "Your slave accuses him of the murder of your slave's children; your slave would hear the Law of the Land."

Then the King said unto the Mouse-deer, "Was it your doing that the Otter's children were killed?"

The Mouse-deer replied, "Assuredly it was, but I crave pardon for doing so."

"How was it then," said the King, "that you came to kill them?"

The Mouse-deer replied, "Your slave came to kill them because the Woodpecker appeared and sounded the war gong. Your slave, as your Majesty is aware, is Chief Dancer of the War Dance, therefore your slave danced, and forgetting about the Otter's children your slave trod upon them and crushed them flat."

Here the King sent for the Woodpecker also, and the Woodpecker came before him. "Was it you, Woodpecker," said the King, "who sounded the war gong?"

"Assuredly it was," said the Woodpecker, "forasmuch as your slave saw the Great Lizard wearing his sword."

The King replied, "If that is the case, there is no fault to be found in the Wood-

pecker." For the Woodpecker was Chief Beater of the War Gong.

Then the King commanded the Great Lizard to be summoned, and when he arrived, the King inquired, "Was it you, Lizard, who were wearing your sword?"

The Great Lizard replied, "Assuredly it was, your Majesty."

"And why were you wearing your sword?"

The Great Lizard replied, "Your slave wore it forasmuch as your slave saw that the Tortoise had donned his coat of mail." So the Tortoise was summoned likewise.

"Why did you, Tortoise, don your coat of mail?"

The Tortoise replied, "Your slave donned it forasmuch as your slave saw the King-crab trailing his three-edged pike." Then the King-crab was sent for.

"Why were you, King-crab, trailing your three-edged pike?"

"Because your slave saw that the Crayfish had shouldered his lance."

Then the King sent for the Crayfish and said, "Was it you, Crayfish, who were shouldering your lance?"

And the Crayfish replied, "Assuredly it was, your Majesty."

"And why did you shoulder it?"

"Because your slave saw the Otter coming down to devour your slave's own children."

"Oh," said King Solomon, "if that is the case, you, Otter, are the guilty party and your complaint of your children's death cannot be sustained against the Mouse-deer by the Law of the Land."

WHEN THE JUNGLE PLANTS QUARRELLED

ONCE upon a time Jágong the Maize Plant made boast, and said, "If Rice should cease to exist, I alone should suffice to sustain mankind." But Dāgun the Vine and Gādong the Jungle Yam each made a like boast, and as the parties could not agree, the case was brought before King Solomon.

Said Solomon, "All three of you are perfectly right, albeit it were perhaps better that Jágong should sustain mankind because of his comradeship with Káchang the Bean."

Thereat the wrath of Dāgun the Vine and Gādong the Yam waxed hot against Jágong, and they went off together to

hunt for a fruit spike of the Jungle Fig Tree, whereon to impale him, but found none. And meanwhile Jágong, hearing news of their quest, set to work to find arrow poison. And when he had found it he poisoned Gādong therewith. Then Gādong the Yam being wroth thereat speared Jágong in turn, wherefore to this day the cobs of Maize are perforated. And Jágong, reaching out in turn, seized the pointed shoot of a Wilang Stem and wounded Dāgun therewith.

At this juncture the parties to the quarrel went before the Prophet Elias, who said, "This matter is too great for me, take ye it before Solomon."

And Solomon said, "Let them fight it out between them, that the rage of their hearts may be appeased." Wherefore there was battle between them for twice seven days.

Now Māta Lémbu the Ox-eye Tree stood nigh to watch the battle, and its skin was grazed by bullets, whereof its bark still shows the scars. But the Pěřā-chak Shrub on the other hand was filled with fear, and instead of drawing nearer, in order to see the battle, it stood upon tiptoe wherefore it still grows long and lanky. But Ándram the Sedge was the most afraid and ran to a place afar off, but as it still heard the noise of battle it plunged into the river, wherefore to this day it grows over the surface of water.

And when the twice seven days were ended, the battle being still undecided, the combatants were parted, and a space was set between them by Solomon. And Gādong the Yam made he to sit down, and Dāgun the Vine to lie down. But Jágong the Maize Plant and Káchang the Bean he made to stand together.



THE FRIENDSHIP OF TŪPAI THE SQUIRREL AND RŪAN THE CREEPING FISH

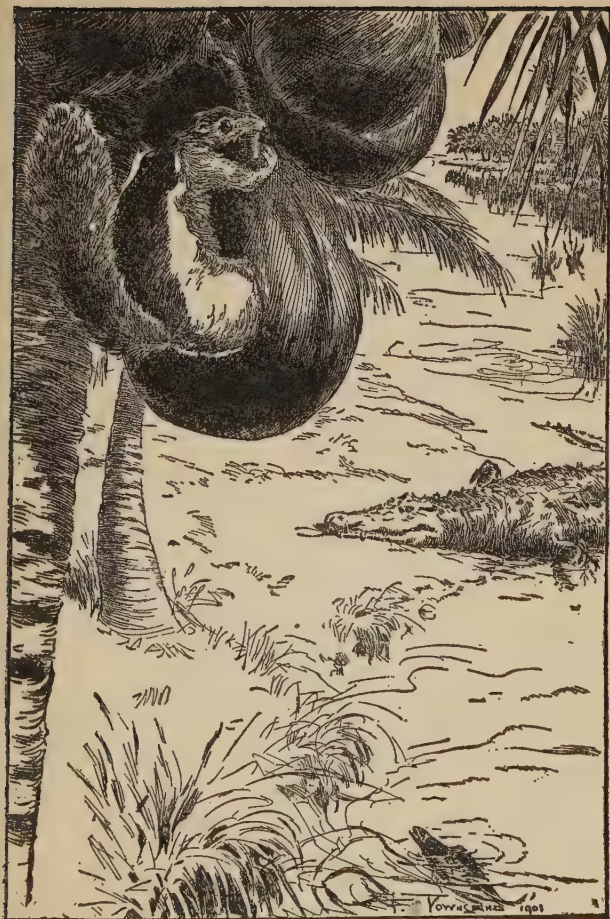
FROM the beginning Tūpai the Squirrel and Rūan the Creeping Fish were ever close and faithful friends. And one day Tūpai's wife fell sick and Tūpai inquired of the Medicine Man what medicine he should give her, and the Medicine Man prescribed the egg of a fowl. But Tūpai could not by any means obtain it. Therefore he told Rūan the Fish of his trouble, and Rūan promised to help him, if he had to die for it.

Next morning, therefore, Rūan swam into a bamboo water tube which a woman was filling in the river and was carried

back inside it to the house, where it was left leaning against the house wall close to the roosting place of the fowls. And at evening Rūan crept out of the tube and, taking into his mouth an egg out of a hen's nest, carried it back with him into the tube again.

Next morning the woman once more took the water tube down to the river to fill it. Then Rūan swam out of the tube into the river again and brought the egg, rejoicing, to his friend Tūpai. And the Squirrel's wife on receiving the egg immediately recovered.

Another day Rūan's wife fell ill and the Medicine Man prescribed the heart of a crocodile, but Rūan likewise had no means of obtaining it. Therefore Tūpai the Squirrel bit a hole in a coconut growing on a palm which overhung the river and crept inside it. And presently he



He bit through the stalk of the coconut.

looked out and bit through the stalk of the coconut so that it fell into the river and was swallowed by a crocodile, Tūpai himself lying coiled inside it. And presently he crept out of the coconut and killed the crocodile and gave the heart to Rūan the Fish. And Rūan's wife recovered immediately also.

THE PELICAN'S PUNISHMENT

UNDAN the Pelican, being hungry, told Rūan the Fish that his pool would shortly dry up, and offered to carry himself or any members of his family to another pool to see how they liked it.

To this Rūan agreed; and Undan carried him over to the pool and back again as stipulated, and the Fish, liking it, informed all his relatives.

Then Undan carried the Fish back again to the new pool and returned to fetch the rest of his family. But instead of putting them into the pool, Undan sat in a tree and ate the fish till the great

pile of their heads and tails reached up to the branches of the tree.

By this time there were no more fish to be eaten and Undan commenced in like manner to cheat the family of Kětam the Crab. But as soon as ever Kětam caught sight of the droppings he saw through the trick and pinched Undan's neck so that he died.

THE TIGER GETS HIS DESERTS

A TIGER which had been caught in a trap, seeing a man, begged to be released. The man said to the Tiger, "If I let you out of the trap will you promise not to attack me?" "Certainly," said the Tiger, and the man therefore let the Tiger go, but the moment the Tiger was loose it sprang upon the man and caught him. At this the man begged the Tiger to wait until he had inquired how the law stood with reference to their contract, and the Tiger agreed to do so.

The man and the Tiger therefore set out together; and on coming to a Road the man said, "O Road, Road, is it lawful to requite evil for good, or good for good



He requested the Tiger to "step inside."

only?" The Road replied, "I do good to mankind, but they do me evil, wearing me away as they travel."

Then they came to a Tree, of which the man asked the same question. The Tree replied, "I do good to mankind, but they requite me with evil, lopping off my branches and cutting me down."

At the last they came to the Mouse-deer and the man made the same inquiry as before. The Mouse-deer replied, "I must really go into the question thoroughly before I answer it; let us go back together to the trap." On reaching the trap, he requested the Tiger to "step inside," and the Tiger entering the trap, the Mouse-deer let down the door of the trap, and exclaimed, "Accursed Brute, you have returned evil for good and now you shall die for it." He then called in the neighbors and had the Tiger killed.

THE TIGER'S MISTAKE

A MAN was taking his little boy home through the jungle near the headwaters of the Lěbih River in the interior of Kělántan, when they were overtaken by night.

The boy was frightened and said to his father, "Father, I am so frightened, let me sleep in the middle."

The father replied, "How can you sleep in the middle seeing there are but two of us?"

Nevertheless the boy replied, "Father, I *must* sleep in the middle"; and the father to pacify him took the boy's head in his lap, and they went to sleep together on the bank of the river.

Now Rīmau the Tiger came that way and beheld a man with four arms and four legs and only a single head. Rīmau was astonished at this, and went to Buáya the old Crocodile in the curve of the river and said, "Friend Buáya, there is a human being asleep on the bank who has four arms and four legs and only a single head."

At this old Buáya laughed consumedly and said, "What nonsense is this? Go and snuff round about the body and you will soon find it has two heads rather than one. Whatever you seize shall be your portion, but whatever plunges into the river to escape shall be mine."

So Rīmau went back to snuff round the body, and as he was snuffing his whiskers tickled the man's nostrils and the man sneezed very violently. And at this Rīmau being startled leaped back-

ward and fell into the river, where he was himself devoured by the Crocodile according to his compact.

THE TUNE THAT MAKES THE TIGER DROWSY

THERE is a tune which when played upon the "kě rō tong," a two-stringed bamboo harp, makes Rīmau the Tiger drowsy, but only a few old people know it. One evening two men were sitting together and playing in a hut in the jungle when two Tigers overheard them.

The Tigers took counsel together, and one of them said to the other, "You shall be the first to go into the house; whatever you seize shall therefore be your portion, but whatever plunges down the steps to escape shall be mine."

At this the second Tiger ascended the house ladder and was just crouching upon

the topmost rung when one of the men to amuse himself commenced to play the tune that makes the Tiger drowsy. As soon as the Tiger heard it he began to grow sleepy, and presently fell plump down the steps to the ground, where he was seized by his companion. And when he objected, his companion exclaimed, "Did we not agree that whatever plunged down the steps was to be my portion?" And he proceeded to devour him at his leisure.

THE "TIGERS' FOLD"

THERE is a place called "Ūlu Sĕtiu" in the country of Trenggānu, where the Tigers are penned in a fold called "Kándang Bālok." Within this fold there are two lakes or ponds. By swimming through one of these ponds, on setting out for a journey, the Tigers turn themselves into men, and by swimming through the other, on their return, they change themselves back into Tigers. For within the fold itself the Tigers always retain the shape of beasts, with the exception of the Tiger Chief who always appears in the form of a man. It is this Chief whom men call by the name of the "Tiger Devil" or "Tiger Demon"

and who enters into the bodies of sorcerers when they invoke the Tiger Spirit.

A sorcerer in a trance was once in former days seized by this Tiger Chief, who slung him across his shoulder and carried him off to the Tigers' Fold. On reaching the fold, however, the Tiger Chief kept the sorcerer for safety in his own house, which was built upon four posts of extraordinary height. From this position the sorcerer beheld the baffled herd of hungry Tigers who prowled around the posts of the house when they smelt the smell of a man, although they did not dare to attack it for fear of their Chief. For seven days and seven nights the sorcerer was thus imprisoned, but he then succeeded in making his escape, and on returning to his family he related all that he had seen and heard in the Fold of the Tigers.

THE TIGER AND THE SHADOW

THERE was a salt lick in the jungle to which all the beasts of the forest resorted, but they were greatly afraid by reason of an old Tiger which killed one of them every day.

At length, therefore, P'lando' the Mouse-deer said to the Tiger, "Why not permit me to bring you a beast every day, to save you from hunting for your food?"

The Tiger consented, and P'lando' went off to make arrangement with the beasts. But he could not persuade any of them to go, and after three days he set off, taking nobody with him but Kuwis, the smallest of the Flying Squirrels.

On their arrival P'lando' said to the

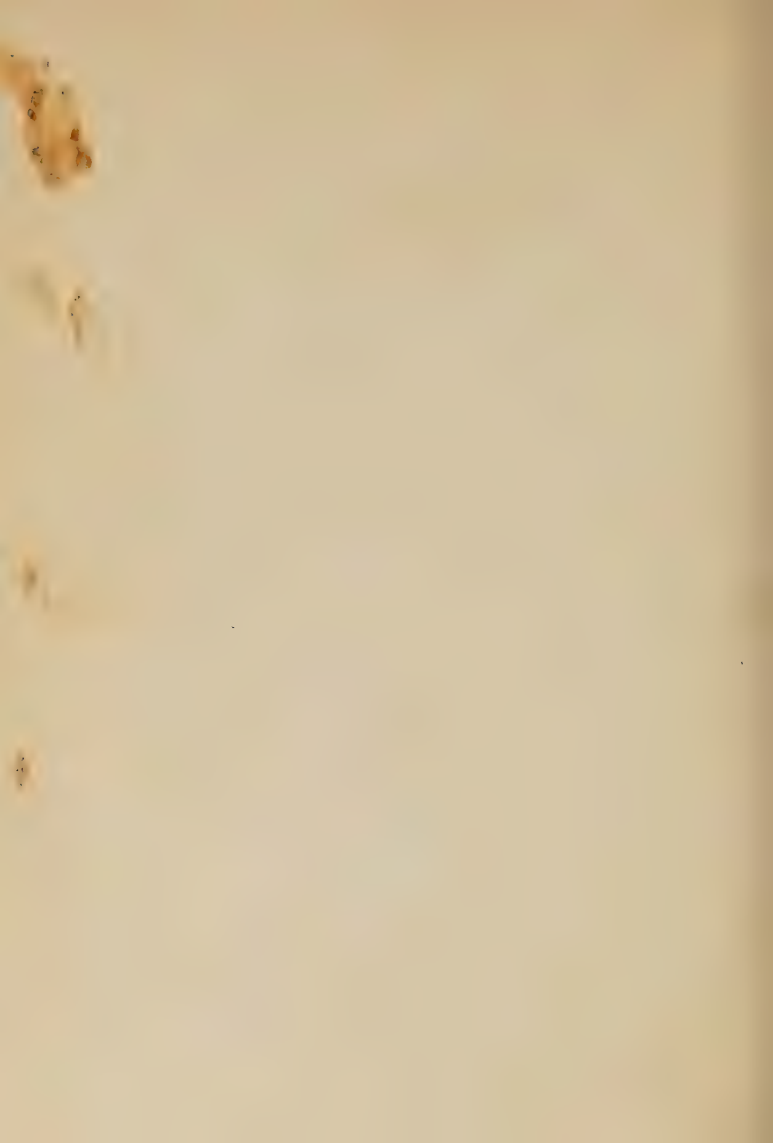
Tiger, "I could not bring you any of the other beasts because the way was blocked by a fat old Tiger with a Flying Squirrel sitting astride its muzzle."

On hearing this the Tiger exclaimed, "Let us go and find it and drive it away." The three therefore set out, the Flying Squirrel perched upon the Tiger's muzzle and the Mouse-deer sitting astride upon its hind quarters.

On reaching the river, the Mouse-deer pointed to the Tiger's likeness in the water and exclaimed, "Look there! That is the fat old Tiger that I saw." On hearing this, the Tiger sprang into the river to attack his own shadow, and was drowned immediately.



The Tiger sprang into the river,





WIT WINS THE DAY

P'LANDO' the Mouse-deer went to look for the Wild Bull of the Clearing and said to him, "The Bull of the Young Bush is exceedingly wroth against you, and is using most foul and opprobrious language." Then he went to the Wild Bull of the Young Bush and said to him likewise, "The Bull of the Clearing is saying all manner of insulting things about you." For he wanted to set them on to fight together.

Next day they each set out and met upon the boundary between the Cleared

Land and the Young Bush. And when they charged down upon each other, the Bull of the Young Bush was slain by the Bull of the Clearing, the Mouse-deer sitting upon an ant hill to excite them to the combat.

But during the battle the white ants extended their burrows into the Mouse-deer's back as he sat on the ant hill, so that he could not get up again. Therefore he said to the survivor, "If you have the strength, Friend Bull, do me the favor to scatter this ant hill." At this the Bull of the Clearing scattered the ant hill with his horns and scampered off to escape from the ants. So the Mouse-deer cut the throat of the Bull of the Young Bush according to the Moham-medan rites and began to flay the skin from the carcass.



The Mouse-deer sat upon an ant hill.

At this moment Rīmau the Tiger appeared and said, "Will you share your meat with me?" And the Mouse-deer said, "By all means." But when he had finished flaying, rain began to fall, and the Mouse-deer ordered the Tiger to cut him some prickly boughs with which to make a shelter from the rain—boughs of the Rīseh, and boughs of the Túnggal dūri. The Tiger did so and slung them across his shoulder to carry them home, but the river bank was very slippery and his shoulders were smeared all over with blood as he kept trying to clamber on to the raft.

Just then, seeing the Mouse-deer, he asked, "What in the world makes you shiver so, Friend Mouse-deer?" The Mouse-deer replied in ferocious tones, "I am quivering with anticipation!" And

the Tiger, thinking that the Mouse-deer had designs upon himself, became so nervous that he plunged into the river, and left the meat to the Mouse-deer.

FATHER FOLLOW-MY-NOSE AND THE FOUR PRIESTS

OLD Father Follow-my-nose, he *would* walk straight. When he came to a house he would climb over the house, and when he came to a tree he would climb over the tree. So one day he came to a Jėrai Tree, and after climbing up it on the one side, he was commencing to climb down the branches on the other, when he was observed by four Priests of the Yellow Robe.

“If you try to get down *that* way, you’ll inevitably fall and kill yourself,” was the caution given by the Yellow-Robes, and they forthwith proceeded to spread out one of their yellow robes to catch him in,

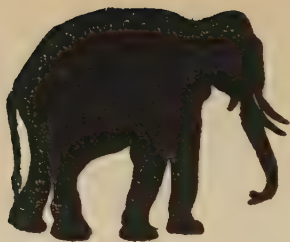
each of the four priests holding it by one corner.

Father Follow-my-nose, however, threw himself down without a moment's warning, and the heads of the four priests were violently dashed together so that they all four immediately broke their own pates.

Old Father Follow-my-nose himself, however, took no sort of harm, and so without turning aside he went on till he reached the hut of an aged crone dwelling on the outskirts of a village. Here he halted while the crone went out to pick up the bodies of the four priests and bring them back with her to the hut.

And presently an opium eater passed, and the crone called out to him, "Hullo, Mr. Opium Eater, if you'll bury me this Yellow-Robe here, I'll give you a dollar." To this the opium eater agreed

and took the body away to bury it. But when he came back for his money he found the second priest's body awaiting him, and said to himself, "The fellow must have come to life again," and took it away to bury it. Twice again this same thing happened, and so the bodies of all the four priests were buried. But by the time the last was buried it was broad daylight, and the opium eater was afraid to go back again for his money.



THE ELEPHANT PRINCESS AND THE PRINCE

THE Prophet Adam quarrelled with the Lady Eve and they declared they would live apart from each other.

So the Lady Eve crossed the sea, making a bridge of a soap-vine stem which had grown across the Straits, and became Queen of the People on the Other Side. There she gave birth to a daughter who was called the Youngest Princess.

When this Princess grew up, the Queen warned her that if ever she crossed the water she must on no account harry the fields of cane or maize or bananas be-

longing to the People on the Other Side. One day, however, the Princess crossed over by means of the soap-vine stem and, forgetting her mother's warning, she harried the fields of the Other People, and was immediately transformed into an Elephant.

In this guise she was encountered by a young prince who was studying at a monastery near by, and the latter, seeing the great beast in his path, struck her in the center of the forehead with his iron-shod pike so that the point broke off short in the skin. On reaching home he reported the affair to the head of his monastery, saying that he had met a powerful beast of great size which had a tail at each end. The head, however, being a wise man, knew from his account that it was a princess in disguise,

and allowed the young man to set out to find her again.

Presently the Prince came to the seashore, and in order to cross over the Straits he scooped out the contents of a giant gourd and seating himself inside it, and guiding himself by the soap-vine stem, he reached the other side in safety. On his arrival he made inquiry and was told that the Queen's daughter was sick. Offering his services as a physician, he obtained entry into the palace, where he was shown the Princess, with his iron pike-head still buried in her forehead. He then asked the Queen to erect on the seashore a chamber like a royal audience hall, and at the same time to build him a big sailing vessel whose beak should protrude into the chamber. When this was done the Princess was carried into the chamber; and the Prince having entered

in secret plucked out the iron point from her forehead so that she fell into a swoon. The iron pike-head he concealed in a bamboo tube, and exhibiting the Princess to her family as she lay in a dead faint, he brought her back to life by whistling and patting her; and when she came to, he caused her to be carried home in procession. For this service he received the Princess's hand.

After living for some years in happiness with her he wished to revisit his own country; and the Princess accompanied him, taking with her a train of thirty-nine attendants. Before the Princess departed the Queen repeated her former warning, but the Princess again disregarding it was turned back into an Elephant, both she, and all her attendants with her.



THE ELEPHANT HAS A BET WITH THE TIGER

IN THE beginning Gājah the Elephant and Rīmau the Tiger were sworn friends. But one day they came to a clearing and presently encountered Lōtong, the long-tailed Spectacle-monkey. And when he saw the Monkey, the Elephant said, "Mr. Lōtong yonder is far too noisy; let us try to shake him off; if he falls to me I am to eat you; and if he falls to you, you are to eat me—we will make a wager of it." The Tiger said, "Agreed?" and the Elephant replied, "Agreed." "Very well!" said the Tiger; "you shall try to menace him first." So the Elephant tried to menace the Monkey. "AU! AU! AU!" he trumpeted, and each time he trumpeted the

Monkey was scared. But the Monkey went jumping head foremost through the branches and never fell to the ground at all.

Presently, therefore, the Tiger asked the Elephant, "Well, Friend Elephant, would you like to try your luck again?"

But the Elephant said, "No, thank you. It shall be your turn now; and if he falls to you, you shall eat me—if you really can make him fall!"

Then the Tiger went and roared his longest and loudest, and shortened his body as for a spring and growled and menaced the Monkey thrice. And the Monkey leaped and fell at the Tiger's feet, for his feet and hands were paralyzed and would not grip the branches any more.

Then the Tiger said, "Well, Friend Elephant, I suppose I may eat you now."

But the Elephant said, "You have, I admit, won the wager; but I beg you to grant me just seven days' respite, to enable me to visit my wife and children and to make my will." The Tiger granted the request, and the Elephant went home, bellowing and sobbing every foot of the way.

Now the Elephant's wife heard the sound of her husband's voice, and said to her children, "What can be the matter with your father that he keeps sobbing so?"

And the children listened to make sure and said, "Yes, it really is Father's voice, the sobbing, and not that of anybody else."

Presently Father Elephant arrived, and Mother Elephant asked, "What were you sobbing for, Father? What have you done to yourself?"

Father Elephant replied, "I made a wager with Friend Tiger about shaking down a Monkey, and Friend Tiger beat me; I menaced the Monkey, but he did not fall; if he had fallen to me, I was to have eaten Friend Tiger, but if he fell to Friend Tiger, Friend Tiger was to eat me. I was beaten, and now Friend Tiger says he is going to eat me. So I begged leave to come home and see you, and he has given me just seven days' respite."

Now for the seven days Father Elephant kept sobbing aloud, and neither ate nor slept. And the thing came to the hearing of Friend Mouse-deer. "What can be the matter with Friend Elephant that he keeps bellowing and bellowing, neither does he sleep, so that night is turned into day, and day into night? What on earth is the matter with him?

Suppose I go and see," said the Mouse-deer. Then the Mouse-deer went to see what was wrong, and asked, "What is the matter with you, Friend Elephant, that we hear you bellowing and bellowing every single day and every single night, just now, too, when the rains are upon us? You are far too noisy."

But the Elephant said, "It is no mere empty noise, Friend Mouse-deer, I have got into a dreadful scrape."

"What sort of scrape?" inquired the Mouse-deer.

"I made a wager with Friend Tiger about shaking down a Monkey, and he beat me."

"What was the stake?" asked the Mouse-deer.

"The stake was that Friend Tiger might eat me if Friend Tiger frightened it down; and if I frightened it down, I

might eat Friend Tiger. It fell to Friend Tiger, and now Friend Tiger wants to eat me. And my reason for not eating or sleeping any more is that I have got only just seven days' respite to go home and visit my wife and children and to make my will."

Then the Mouse-deer said, "If it came to Friend Tiger's eating you, I should feel exceedingly sorrowful, exceedingly distressed: but things being only as you say, I feel neither."

"If you will assist me, I will become your slave, and my descendants shall be your slaves forever."

"Very well, if that is the case, I will assist you," said the Mouse-deer. "Go and look for a jar full of molasses." Friend Elephant promised to do so, and went to look for it at the house of a maker of Palm Wine. The owner of

the house fled for his life, and the jar fell into Friend Elephant's possession, who bore it back to the Mouse-deer.

Then Friend Mouse-deer said, "When does your promise expire?" and Friend Elephant replied, "To-morrow."

So when next morning arrived they started, and the Mouse-deer said, "Now pour the molasses over your back and let it spread and spread and run down your legs." Friend Elephant did as he was ordered. Friend Mouse-deer then instructed the Elephant as follows: "As soon as I begin to lick up the molasses on your back, bellow as loud as you can and make believe to be hurt, and writhe and wriggle this way and that."

And presently Friend Mouse-deer commenced to lick hard, and Friend Elephant writhed and wriggled and made believe to be hurt, and made a prodigious



Friend Elephant writhed and wriggled.

noise of trumpeting. In this way they proceeded, and Friend Mouse-deer got up and sat astride upon Friend Elephant's back. And the Elephant trumpeted and trumpeted all the way till they met with Friend Tiger. At this Friend Mouse-deer exclaimed, "A single Elephant is very short commons; if I could only catch that big and fat old Tiger there, it would be just enough to satisfy my hunger."

Now when Friend Tiger heard these words of the Mouse-deer, he said to himself, "So I suppose if you catch me, you'll eat me into the bargain, will you?" And Friend Tiger stayed not a moment longer, but fled for his life, fetching very lofty bounds.

And soon he met with the Black Ape, and Friend Ape asked, "Why running so hard, Friend Tiger? Why so much

noise, and why, just when the rains are upon us, too, do you go fetching such lofty bounds?"

Friend Tiger replied, "What do you mean by 'so much noise'? What was the Thing that was got upon Friend Elephant's back, that had caught Friend Elephant and was devouring him so that he went writhing and wriggling for the pain of it, and the blood went streaming down in floods? Moreover the Thing that was got on Friend Elephant's back said, to my hearing, that a single Elephant was very short commons: but if It could catch a fat old Tiger like myself that would be just enough to satisfy Its hunger."

Friend Ape said, "What was that Thing, Friend Tiger?"

"I don't know," said the Tiger.

"Ah," mused the Ape, "I wonder if it *could* be Friend Mouse-deer!"

"Certainly not," said the Tiger; "why, how in the world could Friend Mouse-deer swallow *Me*? To say nothing of his not being used to meat food," said he. "Come and let us go back again."

Then they went back again to find the Elephant, and first the Ape went the faster, and then the Tiger went the faster, and then the Ape got in front again. But Friend Mouse-deer sitting on Friend Elephant's back saw them coming and shouted, "Hullo, Father Ape," said he, "this is a dog's trick indeed; you promise to bring me two tigers and you bring me only one. I refuse to accept it, Father Ape."

Now when Friend Tiger heard this, he ran off at first as fast as he could, but presently he slackened his pace and said,

"It is too bad of you, Friend Ape, for trying to cozen me, in order to pay your own debts. For shame, Father Ape! It was only through good luck that he refused to accept me; if he had accepted, I should have been dead and done with. So now, if you come down to the ground, you shall die the death yourself, just for your trying to cheat me." Thus the Tiger and the Ape were set at enmity, and to this day the Tiger is very wroth with the Ape for trying to cheat him. And here the story ends.

PRINCESS SĀDONG OF THE CAVES, WHO REFUSED HER SUITORS

IF YOU ever get lost in the jungle for two or three days together, you will come to a country called What-you-will. In the chief town of What-you-will there is a royal pleasure garden of extraordinary size in which you may see growing many wonderful trees such as the Tree Sugar Cane and the Sweet Lemon. There you will see the tracks of Little People but not of Grown-ups. There too you may hear the noise of great mirth and merriment, but will see nothing till late at night when everybody is asleep; then the Little People come out

to amuse themselves with singing and dancing and act the story of Sagembang. Very pleasant it is to see, but every one who owns rice fields near by has to use plenty of magic to keep the Little People from stealing his rice.

Here is the country of Princess Sādong, in whose charge are all the caves and hollows of the Limestone Hills. She it was who was born from the big stem of bamboo and who rules over the Little People, as well as over the wild Hill Goats.

A Prince named Raja Saga first fell very much in love with Princess Sādong, but when he pressed his suit she told him she would marry nobody who did not possess the white blood, which belongs only to royalty of pure descent.

Now Raja Saga could not pretend to possess this mark of pure descent, and so

he received his dismissal and his heart was broken so that he died.

Afterward the Prince who was born in the Foam asked Princess Sādong to marry him, but the Princess refused him also. Moreover, she lost her temper and scratched his forehead with the point of her dagger, so that he fled to a far country. Here he settled, and after many years became a powerful monarch, but he could not forget Princess Sādong, and so he returned to her country and besought an audience. Now when the Princess saw him she recognized him by the scar upon his brow, and commanded one of her bodyguard to kill him, and thus the Foam Prince died also.

THE SAINT THAT WAS SHOT OUT OF HIS OWN CANNON

THE Raja of Patāni ordered Che Long to cast a couple of cannon. The first one was cast successfully, but the second one at every attempt cracked in pieces. At length the Raja told Che Long the workman that if he could not succeed in casting it at the next trial, he should die the death. Che Long replied, "I will cast it then at all costs." And in despair of saving his life, he uttered a vow and said, "So my Raja's pleasure be fulfilled, may I take the place of a cannon ball and be shot out of my own gun."

As soon as the words were uttered, the

casting succeeded and Che Long, entering the gun, caused it to be fired. The charge was exploded in front of the palace gate at Grésik and Che Long fell to earth only when he reached the village at Kuála Bárat six miles away. Here his remains received burial, and a shrine was built and called by the name of the Saint of the Western River Mouth.

Now in the meanwhile the two guns were put on board ship to be conveyed to Bangkok, and on the way they were both discharged, one of them, called the Luck of Patāni, emitting a great roar and enveloping the whole country in smoke. This gun is still to be seen at Bangkok. But the other one fell overboard between Tělok Těngar and Sābor, and was lost.

And up to this day vows are paid at the Tomb of Che Long, especially for

the recovery of lost or straying cattle, whose milk when the cattle are recovered is offered at the tomb. And in the case of lost or straying cattle, the Patāni folk say, "Fool me not, Grandfather, but point out to me where my cattle are, and if you do so I'll make a pilgrimage to your tomb."



NAKHŌDA RĀGAM WHO WAS PRICKED TO DEATH BY HIS WIFE'S NEEDLE

SHIP MASTER Rāgam was the master of a Malay merchant vessel, and one day he sailed from Jėring, taking with him his beautiful wife Che Sītī of whom he was very fond. On the way she was annoyed by her husband's incessant embraces and warned him to be more careful, reminding him that she was sewing, and remarking how unlucky it was to indulge in such gallantries at sea. Such was his infatuation, however, that he paid no heed to her warnings, and as he was attempting once more to embrace her, she pricked him to the heart with her needle so that he died.

When she saw that her husband was dead she was alarmed, and shut up the dead body in the deck house, and whenever any of the crew asked questions, she said, "The master has fever." But when they reached Jěring, she buried the remains at Bánggor, and the spirit of Nakhōda Rágam entered the body of an old Crocodile.

That is why it is still the custom, whenever a big Crocodile appears in these parts, for folk to say, "Nakhōda Rágam, your grandchildren beg leave to pass," when he will immediately disappear beneath the surface.

KING SOLOMON AND THE BIRDS

KING SOLOMON commanded all Birds who were his subjects to go forth to hunt for food and to return every one of them together at nightfall. And in the evening when he had called his subjects together again, the Eagle, one of his own bodyguard, was found to be missing.

Then King Solomon commanded inquiry to be made, "On what errand went this comrade of yours?"

And the most of them made reply, "He went on no errand; he simply neglected to accompany us."

"If that is the case," spake the King, "he is nothing but a rebel, and wherever

you meet him, you are to cut him down without question asked."

On hearing this, however, the Blue Heron made answer and said, "Assuredly he went on some errand or other; I crave one day's respite," said he. And a like reply was made by the Woodpecker, saying, "If he *had* done any wrong, I should be the first person to know of it. Am I not one of your Majesty's bodyguard, and could I not settle it if he *had* done any wrong? I crave two days' respite," said he. But the Thrush said only, "I crave three days." So Solomon the King granted three days' respite. Now when the days of respite were ended, the Eagle returned and sought his comrades. And he took counsel with the Woodpecker and persuaded him to enter King Solomon's presence.

Then the Woodpecker went in before

the King, and made obeisance, and said, "The Eagle, your Majesty, did not return the other day because he found in a cavern of the rocks a follower of her Highness the daughter of the King of the Genii, who is a person of surpassing beauty and worthy to become a consort of your Majesty."

To this the King replied, "Very well, if you are strong enough to do so, take her from him, you have our permission." But the Eagle had arranged with the Woodpecker to excavate a hollow in a tree, and they had put the Princess in the hollow and closed the aperture with pitch and the Eagle had mounted guard there. So when the King heard this he said, "Bring them both here, and I will grant his life."

Then the Eagle brought the Princess before King Solomon, but she was cov-

ered with feathers. And the King commanded the Queen, his mother, to make a lather of powdered rice and wash it off the Princess's person again with limes. At this the Princess's feathers disappeared and the white markings of her skin showed up in all their beauty. Thus the daughter of the King of the Genii was married unto Solomon the King.

Now when all these things had happened, King Solomon spake unto the assembled Birds and said, "If ye had had nothing to say, ye should have spoken like the Thrush. If ye had aught to say, ye should have spoken like the Blue Heron." And he cursed all the other Birds with a great curse. And that is why to this day there are Birds of so many different sorts, some with too long a beak, and others with too long a tail, and yet others with a black mark round the neck.



THE OUTWITTING OF THE GĚDĚMBAI

THERE was formerly a race of gigantic spirits named GĚdĚmbai who could turn people whom they addressed by name into wood or stone. Many years ago they were very numerous and were a great danger to the forest-dwelling Malays. In many places there are still to be seen the clearest traces of their former presence and power. Near the headwaters of the Tembĕling, close to the left bank of the river, stands a rock on which are still shown the claw marks of a Tiger, which escaped from the GĚdĚmbai by leaping the river where it was ten fathoms across, when a Wild

Boar which it was pursuing was turned into stone. There to this day you may see the Petrified Boar, and the place is known by the name of the Tiger's Leap. Further down the river stands a high and solitary crag, the summit of which is the shelter where the Gědémбай used to dry by day the Fish they had caught during the previous night. There too you may see the big river pool into which they threw their casting net, and the rocks which they dropped into the river in place of the stones thrown in to attract the Fish before the cast is made with the net.

Such was the havoc wrought by the Gědémбай that the older inhabitants at length conspired together to frighten them out of the land. For the Gědémбай were incredible fools, and could be cheated with great facility. And as they

went abroad only at night, the Malays used certain stratagems to frighten the Gědėmbai out of the country.

Pulling down the long weeping sprays of bamboo that overhung the streams, they cut them off short, and then let them spring back again to an upright position, that the Gědėmbai might think only giants could have reached up to cut them.

Next they put an old man upwards of sixty years of age in a child's swinging cot, so that the Gědėmbai seeing his toothless gums supposed him to be a new-born infant. And when the Gědėmbai had thus been thoroughly cheated, they were easily made to believe that the harrows lying beside the rice-fields were Malay hair combs, and that the very tortoises could make themselves small enough to creep inside the sheath of a dagger in order to hollow it out.

At length therefore the Gědémbai lost heart, and fled to the Country at the Foot of the Sky, but as they fled they called upon everybody they met to follow after them, turning all who refused to obey them into trees. Hence you will see in Malayan forests many lofty trees leaning over rivers. These were once men and women who refused to follow the Gědémbai in their flight, and were so severely kicked by them in consequence, that they have never since been able to stand upright. Here and there you will see trees whose silvery outer bark peels off in strips. These, too, which are now Pahlawan trees, were once human beings, but were transformed into trees for refusing to follow the Gědémbai, who caused their bark to fall off in patches by stroking the skin of their own breasts.

THE FATE OF THE SILVER PRINCE AND PRINCESS LEMON-GRASS

ONCE upon a time there was a beautiful King's daughter called Princess Lemon-grass who was betrothed to another King's son called the Silver Prince. In due course of time a lucky day for the wedding was fixed, and on its arrival the bridegroom's party went forth in procession to escort him to the house of the bride, with the noise of gongs and drums, according to the custom of the country. But at the very last hour, even while the bridegroom's procession was approaching, the bride changed her mind, and threatened to resist the bride-

groom by force. At this juncture, however, one Těgah made peace between them, standing like a wall between the pair and forbidding the conflict. Yet even as they stood, they were all summoned by the Gědėmbai, the spirits, and as they did not obey the summons, they were forthwith changed into hills. And the name of the hill into which the Princess was changed was Lemon-grass Crag or Kedah Peak, and that of the Prince was Silver Mountain, and that of the peace-maker was Sheer Hill. And so to this day Sheer Hill stands like a wall between the conflicting parties.

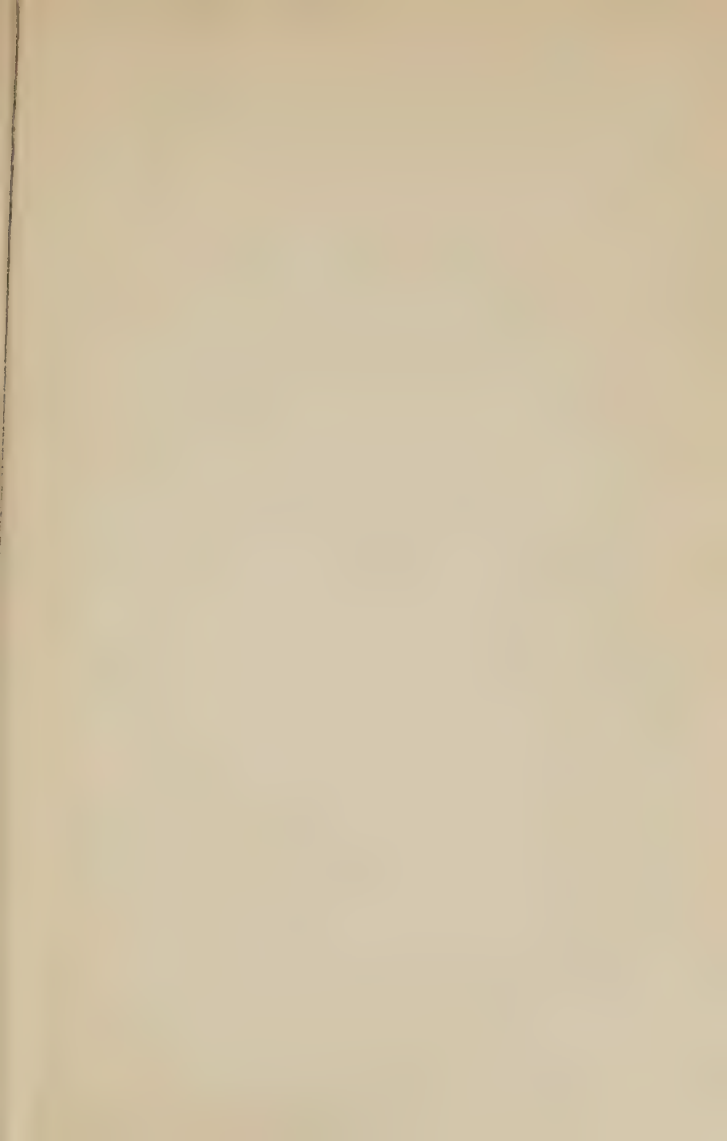
JUDGE MONKEY

A MALAY man once planted bananas on the land of another. When the fruit was ripe each man claimed it. Not being able to come to any settlement, they referred the matter to a Monkey of the large kind called Brok. Judge Monkey decided that the fruit must be divided. But no sooner was this done than one of the men complained that the other's share was too large. To satisfy him the Monkey reduced the share of the other by the proper amount. This too Judge Monkey ate himself. Then the second man cried out that the share of the first was now too large. It had to be reduced to satisfy him. Judge Monkey as before

ate the part subtracted. Thus they went on wrangling until the whole of the fruit was gone and there was nothing left to wrangle about.



The Malay Peninsula.



Eau Claire State Teachers College

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